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"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" ISAIAH 29: 15.

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GOSPEL TRUTHS IN TERMS OF LIVING*

STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

LADIES and Gentlemen; Friends of an invisible audience: I know of no better way to greet you than to use the customary salutation of the Englishman calling over the telephone, "Are you there?"

In a certain sense, it seems entirely fitting that a talk over the radio should be given on the Sabbath day, because it surely requires the exercise of the religious principle of faith, to believe that one is addressing a body of listeners. It is an experience that tends to enhance the appreciation of one's eyes.

Now, I have no difficulty whatever in imagining the presence of Prof. Lund who stands before me. I can assure you that he and his singers make a substantial body of listeners even if others are not in the audience.

Assuming, however, that many are "listening in" on these proceedings and that you are set to hear some of the religious views entertained by the Church of Jesus Christ of Latter-day Saints, I hope you will indulge me with consideration of a brief discussion of some principles of the Gospel of the Lord Jesus Christ as I have come to see them and know them. You will not offend me if you sleep or move about or even speak disapprovingly of that which you may hear. I cannot see or hear you. You see this method of preaching has its advantages, even to the speaker.

We interpret the Gospel in terms of life and living. We do not look upon it in any sense as an aggregation of theoretical

*Address delivered over Radio Station K F P T, Salt Lake City, Utah, Sunday, December 14, 1924.

abstractions set up to be debated about and made the subject of contention or even admiration. We regard it as a program for the activities of life—a criterion by which relative values in life may be adequately determined—the power of God unto salvation here and hereafter.

Because of this intensely practical interpretation, we have been charged with being materialistic in our conceptions and practices. Our critics, I am sure, fail to get our true viewpoint. We are materialistic only in the sense that we regard personality and all matter as resultant from the creative genius of God and as subject to the body of law and principle embraced within the Gospel of our Lord and Master.

The story and philosophy as set forth in the ancient Scriptures and amplified by and through modern Scripture and revelation we accept. We accept it as a body of light and truth, giving us knowledge of the past and future and of our relationship to God, man, and things; but its real vitality to us lies in the application of its saving principles to your life and to mine. In such a conception we find no difficulty in discovering a program for every aspect of living. Indeed with us the Gospel fulfils the whole circle of human requirements in such manner as to insure success, joy and salvation. May we consider a few of the fundamentals.

It provides a law of health, and surely men everywhere will agree that health is essential to happiness. This law of health is based primarily on a conception of the status of the human body which is probably peculiar to ourselves and our theology. We regard the body of man as a tabernacle of flesh wherein is housed the spirit of man which is the literal offspring of the Father.

The body is given of God, as the spirit is, at least in the sense that He has made provision for it, and apparently so highly regarded it as to cause it to be created in His own image. To one who so regards the body, it takes on a religious or spiritual significance. It becomes no longer a mere thing of clay. It is the repository, at least during mortality, of life itself, the greatest gift of God to man. No man, therefore, with impunity may misuse or abuse it. Any violation of the organic laws which control it will be visited, not only with the direct penalty which is expressed in terms of bodily disorder and suffering, but also with unnatural spiritual reaction which may often be more hurtful to a true state of health than mere physical discomfiture. Remember, please, that I am speaking of one who entertains the conception of the body which I have mentioned. Such a person cannot knowingly injure his body without offering affront to God who gave it to him. His body is sacred to him, and he has a sacred obligation to protect and preserve it, for the fulfilment of the purposes of his life.

We believe that the Lord, in His infinite wisdom, foresaw that the great temptations to men would be those of the flesh, and to

fortify them in their struggle to resist these temptations He made it possible for the spirit to have domination and control over the body, so that the training and education of the spirit and intelligence of man must contribute to the health and well-being of his body.

We are aware, of course, that much has been written and said on the interrelationship and interdependance of body, mind, and spirit, and it is far from our purpose to enter into any discussion of such abstruse subjects. I hope, however, that enough has been said to indicate why it is that our Church places such great emphasis upon the law of health and that very important commandment which has been so widely expounded and so ardently advocated throughout the whole history of the Church, commonly known as the Word of Wisdom.

Time will not permit an analysis of that revelation given to Joseph Smith now nearly a century ago, but I do not hesitate to make the statement, without fear of successful contradiction, that all of its provisions, its injunctions and its teachings, have now found sanctification and corroboration in investigations and discoveries of science and in the experiences of the race.

I hope too that enough has been said to give to you some idea of the earnestness and sincerity of the endeavour of the Church throughout these many years to induce men and women to refrain from taking into their organic systems the poisons and unhealthful ingredients of tobacco, alcohol, tea, coffee and other deleterious concoctions. We urge boys and men not to smoke, not only because of well known and thoroughly proved injurious consequences to their brain and bodies, but also because we have learned through long observation that when boys begin to smoke they cease to pray and soon become estranged from those wholesome, helpful influences and contacts so essential to the development of power and the realisation of the finer objectives of life.

That the health of the world is inseparably associated with the spiritualisation of humanity we entertain no doubt. If Joseph Smith had made no contribution other than the Word of Wisdom, his mission in the world and that of the Church he was instrumental in establishing would have been fully justified.

He did make other and very valuable contributions. Those contributions were largely in the form of interpretations and applications of principles. The principles of the Gospel of Jesus Christ were in the earth before his coming. They had been set down, in part at least, in the Scriptures, and it remained for the Prophet of these latter days through inspiration and revelation, to make the principles of the Gospel vital to men.

(TO BE CONTINUED).

THE reward is *in* keeping the commandments of God, not *for* keeping them.

HIGHLY INTERESTING FROM JERUSALEM*

We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, Jan. 1st and 18th, containing a sketch of his voyages and travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in Holy Writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, missionaries, etc., in Jerusalem, together with a masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant and masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness and affection so characteristic of his holy mission and the spirit of his holy and sacred office.

Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far-off Asia, among the nations of the East. In Germany, Turkey (Constantinople), Egypt and Jerusalem, he has reared as it were the ensign of the latter-day glory, and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

In his travels he has suffered much, and has been exposed to toils and dangers, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs and Egyptians; but out of these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season for the purpose of publishing the truth in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labours will be a lasting blessing to the Jew and Gentile.

We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will, no doubt, meet with a ready sale: and we purpose devoting the profits to his benefit, to assist him in his mission.

"Summoning up, therefore, what little address I had, I procured a valet d'place or lackey, and proceeded to the house of Mr. Simons, a very respectable Jew, who with some of his family had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee,

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*An article published in the *Millennial Star* of March, 1842. It is of particular interest because of the prophecy contained therein, concerning England's role in the restoration of the Jews to the Holy Land.

but immediately arose from the table to meet me. I spoke to them in German, and asked them if they spoke English; they immediately replied, 'Yes,' which was a very agreeable sound to my ear. They asked me in German if I spoke English; I replied, 'Ja, mein Herr.' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha. With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me sit down and take a dish with them; and as I began to relate some things relative to my mission, the smiles of joy which sat upon their countenances bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness, and the other, a German, and a Jew by birth, soon came in. After an introduction, I took the liberty to lay open to him some of our principles, and gave him a copy of the communication to the Jews in Constantinople to read. After he had read it, he said that my motives were undoubtedly very good, but questioned the propriety of my undertaking from the fact that I claimed God had sent me. If, indeed, I had gone to Jerusalem under the direction of some missionary board or society, and left God out of the question altogether, I should have been received as a celestial messenger. How truly did our Saviour speak when He said, 'I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good; yet, said I, no better than the cause which has brought me here. But he, like all others who worship a God 'without body or parts,' said that miracles, visions and prophecy had ceased.

"The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, 'O Lord, we will worship Thee with all our hearts, serve Thee with all our souls, and be very pious and holy; we will even gather Israel, convert the heathen, and bring in the millennium, if you will let us alone that we may do it in our own way, and according to our own will; but if you speak from heaven to interfere with our plan, or cause any to see visions or dreams, or prophesy, whereby we are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what you say, and charge it home upon the devil or some wild fanatic spirit, as being its author.'

"That which was looked upon by the ancient saints as among the greatest favours and blessings, viz., revelation from God and communion with Him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplorable when Jehovah would not speak to them; but the most

orthodox religionists of this age deem it quite heterodox to even admit the probability that He ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heathen-opposing and truth-excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sunbeams of immortality, to weep over inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptised into the new and everlasting covenant, lest the Lord speak to them in His wrath, and vex them in His sore displeasure.

"After some considerable conversation upon the Priesthood and the renewal of the covenant, I called upon him to be baptised for the remission of his sins, that he might receive the gift of the Holy Ghost. 'What,' said he, 'I be baptised?' Yes, said I, *you* be baptised. 'Why,' said he, 'I have been baptised already.' I replied something after the following: You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered the condition, for your priesthood is without power. If, indeed, the Catholic Church has power to give you an ordination, and by that ordination confer the Priesthood upon you, they certainly had power to nullify that act, and take the Priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But, if the Catholic Church possessed not the Priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognise His in the day when every man's work shall be tried. Though a priesthood may be clothed with the wealth and honours of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the general cry, 'Great is Diana of the Ephesians,' yet all this does not impart to it the Divine sanction, or animate it with the spirit of life and power from the bosom of the living God; and there is a period in future time when, in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his

greatness or learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews, receiving the fulness of the Gospel, whose minds have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven all the angels, visions, and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptised by the English minister, and four only; and that a part of the ground for an English church had been purchased there. It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that *by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise.* The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that He owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in Europe for the restoration of that people; and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous policy which has hitherto characterised the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations, under which they have grown for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their fathers, Abraham, Isaac, and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by a Saviour's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz, near the mouth of the Danube, to whom I had a letter of introduction from his cousin in Vienna, told me that in consequence of so many of their Jewish subjects, being inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroote for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the god they worship; yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe."

It is a much shallower and more ignoble occupation to detect faults than to discover beauties.—T. Carlyle.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, MARCH 26, 1925

EDITORIAL

HYPOCRISY AND DECEIT

TO THE person who is intent upon character building, the words of the sage Polonius to his son Laertes are of deep significance: "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." Character, after all, is but the sum total of the good qualities in a person, minus those, not yet conquered, that debase and pervert the divine nature of man. The undesirable tendencies are the factors that vitiate life and inaugurate the unhappiness that so often clouds a cheerful disposition, while the good attributes ennoble and enrich life and add to the joy of existence. It is of grave importance, then, that the qualities tending to degrade man should be examined and eradicated, and in their places, traits of the better sort substituted.

One of the most despicable of these traits demanding removal is the failure of men to be true to themselves and to their fellows. In the whole category of human weaknesses and sins, this one is the most decried by Christ, the Great Character-builder. The history of His ministry among men, as given by the Gospel writers, records the most violent opprobrium used by that Teacher and Moralist as the term "Thou hypocrite." Looking into the very heart of man, He perceived the insincerity lurking in the teachings and acts of the Pharisees and scribes, and Reformer that He was, exposed their hypocrisy. They were those who insisted upon the most complete ceremonial cleansings and outward appearances of morality, but who within were full of ravenings and excesses. Hypocrites in very deed—untrue to themselves and to the people they were called to teach! Consequently, He broke with them and denounced their practices. His arraignment of their sin is so complete as to leave no doubt in the minds of His present-day followers regarding the vile nature of hypocrisy and deceit.

But clear though these teachings are, even to-day, deceivers find place in Christian society and wreak their vicious practices among men. And misery and shame follow closely in the wake of their doings, as much as among the victims of the Pharisees of old. In re-establishing the Church in this dispensation, the Lord

warned against hypocrisy and defined the source of this and all evil as that Satan who beguiled the first parents of the race. The condemnation to be meted out is also recorded, as is the reward for faithfulness. (See Doctrine and Covenants 50 : 1-9).

Sincerity is a virtue highly to be prized, in fact, it is the basis of every virtue. In the revelation referred to, the Lord places high premium on fidelity, promising life eternal to those who are faithful and endure. These He says are in marked contrast to the persons who disregard principles of honour, betraying themselves and their fellows. "Wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment."

The evil effect of hypocrisy is twofold—deceivers are untrue to themselves and to others, and as such they destroy one of the foundations of a stable society—confidence among men. What can be more sorrowful than to find a person, in whom confidence has been placed, counting that trust as a thing of naught? Such a person loses not only the respect of his fellowmen, but what is infinitely worse, he loses confidence in himself. The real test of character lies not so much in the appraisement made by others, but more in the estimate given by oneself. The hypocrite cannot be evaluated by either criterion; others have lost confidence in him, and in being untrue to himself, he has lost his own self-respect.

But the evil effect of insincerity upon society at large is even greater and more wicked than upon the individual, great as this latter is. It is impossible in modern life for a person to investigate for himself every fact or statement that is presented to him. Some he must accept upon the testimony of others. The physician to whom life is entrusted, the solicitor whose counsel is followed in civil affairs, the banker whose business it is to safeguard others' funds—all are to a great extent confided in upon the broad understanding of honesty among men. And in a limited measure, each member of the human family is charged with a responsibility to his fellows, equal to that held by the physician, the solicitor or the banker.

If society is to stand, if civilisation is to advance, if the kingdom of heaven is to be built among men, it must all come through mutual trust and confidence. Hypocrisy and deceit are two elements that are effectual bars to the universal brotherhood of man which the Christ came on earth to establish. His woes to the hypocrites of old, as with the condemnation given through the Prophet Joseph Smith, strike at the very sins that are leading to destruction and death. Unless men are true to themselves, they cannot be true to their fellows; and without honour and integrity, the race will dwindle in unbelief and eventually perish.

G. Martin Hoffenbeck.

PRESIDENT TALMAGE VISITS THE SWEDISH MISSION

Ever since the arrival of President James E. Talmage in Liverpool as President of the European Missions, the missionaries of Sweden have been eager that he, and if possible, Sister Talmage, should visit them. Notice of an intended visit was not long in coming, and preparations were made to receive the visitor. President Talmage reached Malmo on Tuesday, March 3rd, and the same day he and President Peterson met with the traveling Elders of the Malmo Conference in a missionary meeting, and later in the evening with the members and friends in a public meeting. The little hall was filled with eager listeners. President Peterson acted as interpreter here, as well as in all the public meetings held in the Mission.

Early Wednesday morning, President Talmage, accompanied by the Mission President, took the train for Gothenburg, where in the evening a meeting was held in the branch chapel, which was filled to capacity with members and investigators. Here President Talmage spoke for an hour with his well-known vigour, and bore solemn witness that Joseph Smith was called of God. The audience was deeply impressed by the power and earnestness of his testimony. The following forenoon a meeting was held with the Elders of the Gothenburg Conference. The visitors left Gothenburg at noon for Stockholm, arriving there late in the evening, Thursday.

The missionaries of the Gevle, the Norrkoping and the Stockholm Conference had been called to Stockholm for the occasion of President Talmage's visit. What a privilege for these missionaries during the next few days to partake of the humour, the counsel, the wisdom and the inspiration of their guest!

Saturday evening and Sunday, President Talmage addressed members and friends in well-attended public meetings. Monday, the assembled missionaries made reports concerning their activities, and received suggestions, advice and admonition from President Talmage. Monday evening, the Mutual Improvement Association, rendered a program of music and recitation and enjoyed the remarks of President Talmage.

President Talmage left March 10th for the Norwegian Mission. The Elders of the Swedish Mission will press forward in their work after his visit with a fuller understanding of their duties, with a broader vision, and with a deeper appreciation of the meaning of the Gospel. He has impressively made plain to those who have listened to his testimony the truth that God has in very deed spoken and established His Church anew in the earth in these latter days. If there can be such a thing as regret connected with President Talmage's visit to the Mission, it is that Sister Talmage was not able to be along with her husband.

David C. Carlson, Mission Secretary.

MINUTES OF THE MANCHESTER CONFERENCE

THE Manchester annual conference was held Sunday, the 8th inst., in the Rusholme Public Hall, Manchester. There were in attendance Elders G. Martin Hopfenbeck and Rulon H. Sanders and Sister May Booth Talmage from Liverpool, Elder John H. Holden from the Liverpool Conference, Elders Elwood G. Meadows and E. Lee Nichols from the Leeds Conference, President Ronald D. McGregor and all the traveling Elders of the Manchester Conference together with a large number of Saints and investigators.

At 9:40 a.m., a meeting of the traveling Elders was held at which Elders Hopfenbeck and Sanders gave valuable counsel and instructions. Each traveling Elder in turn gave his idea of the one most urgent need of the Conference.

The Sunday School session commenced at 11 a.m. An impressive program was rendered by the children of the various branches. The song "The First Vision" was rendered by Sisters May Pullon and Olive Schofield of the Rochdale Branch. John H. Tomlinson related the story of the first vision. Three great truths given to the world by the first vision were discussed by Victor Jones, Ronald Schofield and Edward Marcroft of the Rochdale Branch. The children's chorus of the Oldham Branch sang "Sweet Sabbath Home." Alice Parcill recited "The Mists Shall Lift." Walter Howarth and James Liniard gave essays on "The Fruits of True Religion." Marion Baron gave a reading.

Elder Rulon H. Sanders emphasised the necessity of making the best use of the talents one has.

Sister May Booth Talmage said that she had personally met men and women who had associated with the Prophet Joseph Smith and who bore testimony of his wonderful character and distinguishing personality. She related how the Saints at Nauvoo, who had never met the Prophet before, could immediately tell, upon seeing him, that he was the Prophet of God.

Immediately following the Sunday School session, Sister Talmage held a meeting with the Relief Society.

In the afternoon session, the general authorities and the mission and the conference officers were presented by President Ronald D. McGregor and unanimously sustained.

Elder Charles A. Halverson talked upon spiritual growth as an asset to human progress, and explained how "Mormonism" contains factors necessary for spiritual growth.

Elder Glenn E. Neilson stated that he little realised the greatness and effectiveness of the Church organisation until he had begun his missionary labours. He expressed his gratitude at being called upon to fill a mission.

Elder William W. Depew admonished the Saints to faithfulness

and activity. He explained that faith is best expressed by works of righteousness.

Elder John H. Tomlinson expounded the meaning of prayer and pointed out the deep value of secret prayer.

Sister Florence Fish sang "Rock of Ages."

Elder A. Don Batty said that the Gospel which the Elders are preaching is indeed the Gospel of Jesus Christ. He bore strong testimony to that fact.

Elder Ernest J. Johnson spoke on the divinity of the Book of Mormon and its teaching that Jesus is the Christ.

Elder Elwood G. Meadows told of the wonders of science and said he regrets that the people of the world in developing science are denouncing and rejecting the Gospel of Jesus Christ, which is the foundation of all scientific truths.

Elder Heber G. Jacobs described the characteristics of truth, stating that man has been given truths in these latter days upon obedience to which all blessings are predicated. He declared that the Gospel is the greatest truth upon the earth to-day.

Sister Maude E. Johnson said that mere membership in the Church is not enough, the members must be active and alive to their duties.

Elder Robert E. Harvey compared the growth and rise of the Church with the parable of the mustard seed as testimony of the divinity of the work.

Elder James K. Knudson forcefully pointed out that the Gospel is not just an ideal but can be truly lived.

Elder George T. Blanch contrasted the unity of the branches of the Church with the churches of the world, attributing this unity to the power of the Holy Ghost.

Immediately following the afternoon session, Elder G. Martin Hopfenbeck held an officers and teachers meeting. Valuable instruction was given on the conducting of fast and testimony meetings. Church organisation was also discussed and explained.

Elder John H. Holden, the first speaker of the evening session, said that if there ever was a time when man needs the Gospel it is now. He related personal experiences as a member of the Church and admonished the Saints to be faithful and to live their religion.

Elder E. Lee Nichols brought the good wishes of the members of the Leeds Conference to the people of the Manchester Conference. He urged the Saints to have a purpose in life.

Sister May Booth Talmage stated that she had been personally acquainted with four presidents of the Church and about forty apostles, whom she testified to be splendid and wonderful men. She declared that the leaders of to-day are in every sense men of God, and the principles and instructions they give are of extreme worth.

Mr. Thomas Booth sang "Anchored."

President Ronald D. McGregor cited the prophecy of Moroni to the Prophet Joseph Smith, that his name should be known for good or evil throughout the world. He said that the fulfilment of that prophecy adds to the proof that Joseph Smith was a Prophet of God.

Elder Rulon H. Sanders explained the difference between true and false prophecy. He traced the fulfilment of a Book of Mormon prophecy regarding the scattering and gathering of Israel as evidence of the divine mission of the Prophet Joseph Smith.

The concluding speaker, Elder G. Martin Hopfenbeck, answered two of the objections of the world against the Latter-day Saints: (1) that of being literalists, (2) of following the Prophet Joseph Smith. He said that Latter-day Saints accept and believe the doctrines of the Gospel literally. They follow Joseph Smith in so far as he followed Jesus Christ. He quoted Section 121 of the Doctrine and Covenants, and declared it to be a truth that was given to the world by Joseph Smith, which can be used as an axiom for every form of organisation. It is only upon the principles of righteousness that the powers of heaven or earth can be handled.

CHARLES A. HALVERSON, Conference Clerk.

SUCCESS

TO DISCOVER and realise the true meaning of life is to achieve success. Surely, God has placed this within the reach of everyone. The high and humble may qualify. Each has a place to fill in the economy of things. All of the arts, trades and professions are eligible. Youth and old age may enter in. Past failures do not bar the way to new endeavours.

Success is a relative term. Triumph for one may rate as failure for another. The reward is to each according to his ability.

Success is not measured in tangible things. The creation of moral and spiritual values, which lie back of all other values in life—the expansion of the soul—to excel in one's endeavour—mastery of self—consecration to one's task—the satisfaction of creative achievement, independent of recognition—loyalty in friendship—a world made better—hearts made glad—this, without fame or fortune, is success.

The worthy man measures his success in the things he does besides making a living for himself. He demands nothing of the world until he has put it under obligation through service. He measures his influence not by the servants he can have, but by the service he can give; and estimates his worth not by his income, but by his output. He is trustworthy, loyal and helpful, courteous and kind; brave, clean and reverent.

To find happiness and contentment at home in the sunshine of children's faces; to have hope toward God, and peace that finds no fear in a friendly world; to live a life whose years are as the hours of the morning which lead to a vertical sun and the perfect day— this is success.—*Success Magazine.*

FROM THE MISSION FIELD

Meeting of Traveling Elders—On Saturday, March 7th, a meeting of the traveling Elders of the Newcastle Conference convened at Sunderland. The Elders rendered very encouraging reports of their labours. Elder C. Leland Davey gave a talk on "Keeping Fit for Missionary Work."

Old District Reopened—An attempt to open meetings in the Pelton district (Newcastle Conference) met with marked success on Sunday, March 15th. There were twenty-four in attendance at an evening session, thirteen of whom were non-members. It has been fifteen years since meetings were held in this district.

Releases—Elder Floyd A. Bailey has been honourably released from his labours in the Scottish Conference. Elder Bailey had previously laboured in the Norwich Conference.

Elder John Walsh, who has laboured in the London, the Ulster and the Scottish Conference and as President of the Liverpool Conference, has been honourably released. Elder Walsh sailed for his home on Saturday, the 21st inst., per s.s. *Marloch.*

Branch Conferences—A branch conference of the North London Branch was held at "Deseret" on the 8th inst., with President Emerson C. Willey presiding and Elder Ernest H. Capel conducting. The Sunday School pupils rendered a program on the theme, "The Life and Ministry of Christ." The speakers of the day were President Willey, Brothers Ralph C. Gabey and Frank M. Argrave and Elders Ernest H. Capel and Deveril B. Stewart.

A branch conference of the Newport Branch (Welsh Conference) was held on the 8th inst. A quartet from the Abercarn Branch and a duet by Sisters Lucy and Agnes Griffiths were the special features of the conference. The speakers were President Lewis F. Hansen and Elders Gordon Burt Affleck and George C. Mann.

A branch conference of the Woodhouse Branch (Sheffield Conference) was held on the 15th inst. President O. David Merrill presided and Brother Samuel Gratton conducted the services. The speakers were President Merrill and Elders Andrew E. Stewart and Albert G. Stanger.

The Hucknall Branch (Nottingham Conference) held its annual conference on the 15th inst. The Sunday School session was conducted by Brother Charles W. Orton and the evening session by

President Samuel Pears. President Carl E. Pettersson and Elders George O. Gee, Albert F. Kendell and Z. Vernon Derrick were the speakers of the day.

The Wolverhampton and Walsall Branch (Birmingham Conference) held a very successful conference at Wolverhampton, March 15th. An excellent program was rendered in the Sunday School. In the evening service the speakers were President Joseph E. Tillotson and Elders James H. Bowns, John G. Smeath and Alvah N. Stout.

Socials—The Sunday School of the Nottingham Branch gave a social on the 7th inst. An enjoyable program was rendered. The children were awarded presents in appreciation of their attendance and work in the Sunday School. Games were played after the program.

A farewell social was held at Handsworth (Birmingham Conference) on the 7th inst., in honour of Sister Margaret Davis and her children, prior to their departure for New Zealand. President Joseph E. Tillotson and all the traveling Elders of the conference and a large number of friends and members were in attendance. Sister Davis and her family have been very active members of the Church. In appreciation for her devoted labours, the members of the branch presented her with tokens of remembrance.

A very successful housewarming and social was held by the Nelson Branch (Liverpool Conference) in their new hall on the 14th inst. Games were played and refreshments served to eighty-two members and friends. The evening was an entire success and will long be remembered by every one in attendance. Elders John H. Holden, Alfred E. Randall, Grant W. Pett and Cecil B. Crane were present.

The Relief Societies of the Nottingham Conference united and gave a tea and social in Nottingham on the 17th inst., to commemorate the founding of the organisation in the Church. A splendid program was rendered. Sisters Bradley, Orton and Gent gave short talks on Relief Society work. All Elders of the Conference were in attendance.

A combined farewell testimonial for Elder Dan A. Hickman and Relief Society birthday anniversary social was held in the Handsworth Branch (Birmingham Conference) on the 17th inst. Elder Hickman, who has been transferred to labour in the London Conference, was presented with a token of love and esteem by the members and friends of the branch.

The Liverpool Branch Relief Society held a successful sale of work on the 18th inst. Sister Harriet Lowther had charge of the arrangements. The sale was formally opened by Sister May Booth Talmage, President of the European Relief Societies. A large number of members and friends were in attendance.

THE OTHER MAN

Perhaps he sometimes slipped a bit—
Well, so have you.
Perhaps some things he ought to quit—
Well, so should you.
Perhaps he may have faltered—why?
Why all men do, and so have I;
You must admit, unless you lie;
That so have you.

Perhaps if we would stop and think
Both I and you,
When painting someone black as ink,
As some folks do,
Perhaps if we would recollect,
Perfection we would not expect,
But just a man half-way correct,
Like me and you.

I'm just a man who's fairly good,
I'm just like you.
I've done some things I never should,
Perhaps like you.
But thank the Lord, I've sense to see
They're good enough if good as me—
Say, men like you.

—In *Capper's Weekly.*

DEATH

Sparrow—Elizabeth Ann Ackery Sparrow, of Llwynpia, South Wales, passed away on March 1st. The deceased was born at Blaina on March 17th, 1854. Although not a member of the Church, Mrs. Sparrow has been a friend and mother to the Elders for many years. She is survived by her husband, Brother John Sparrow, and a large family. Funeral services were held at the home. The speakers were President Lewis F. Hansen and Elders Jesse N. Decker and Charles L. Johnson. President Hansen dedicated the grave.

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